

I Timothy Sermon #11

I Timothy 2

Theme – sound doctrine for church conduct

And the charge in Chapter 1 was to teach sound doctrine and to refuse any variant teaching

Chapters 2-6 are simply the sound teaching that Timothy is to preach.

We have been away from this for several weeks.

Let me refresh our memories.

I Timothy 2:1-3

I have entitled this message “Prayer and Evangelism”

We need to be praying for the lost.

Let us stand for the reading of God’s Holy Word.

I Timothy 2:4-8

Let us pray.

You may be seated.

Prayer and Evangelism

What is God's will? Vs. 4

The salvation of lost souls . . . We can pray for "all men" because it is God's will that "all men" come to the knowledge of salvation through faith in Jesus Christ.

God loved the world (John 3:16) and Christ died for the whole world

I John 2:2, *"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."*

I John 4:14, *"And we have seen and do testify that the Father sent the Son to be the Savior of the world."*

Jesus died on the cross that He might draw "all men" to salvation (John 12:32).

This does not mean all people without *exception*

We know that people have gone to hell, are going, and will go

It means all people without *distinction* – Jew or Gentile, rich or poor, black or white.

God is not a respecter of persons – racism is sinful; prejudice is wrong.

If God doesn't want anyone to perish, neither should we

We should never think nor say, "_____, you can go to _____."

Then why are so many lost?

#1 – blindness to the Truth

#2 – lust of the eyes, flesh, and pride of life

#3 – Christians – lack of prayer, lack of testimony, lack of witnessing

Folks, prayer is an important part of God's program for reaching a lost world.

God **desires all men to be saved** . . . (2 Peter 3:9) – He is not willing that any should perish but that all should come to repentance.

God takes no pleasure in the death of the wicked, but rather delights when sinners turn from their evil ways and live (Ezek. 33:11).

So prayer for the salvation of the lost is perfectly consistent with the heart of God. He has commanded all men everywhere to repent (Acts 17:30).

We must pray that they will do so and embrace the salvation offered to all. The grace of God that bringeth salvation hath appeared to all men (Titus 2:11).

Many believers do not realize that prayer itself is based on the work of Jesus Christ as Savior and Mediator.

The sacrificial work of Jesus Christ on the cross

We do not have prayer access to God without our Mediator, Jesus Christ.

Prayer – Mediator – God = (for) Evangelism

To pray only for ourselves is to deny the worldwide outreach of the Cross.

To ignore lost souls is to ignore the heart of Jesus, the heart of the Bible.

Realize this is God's desire – it's not God's decree.

God's desire is for people to come to the Truth (the full) – knowledge of the Truth and the Truth shall set you free.

We pray for "all" because Christ died for "all" and it is God's will that "all" be saved.

We must give ourselves to God to be a part of His worldwide program to reach people before it is too late.

Do we pray for the lost? Do we have the passion that inspired John Knox to cry out, "Give me Scotland or I die?"

Is our attitude that of George Whitefield, who prayed, "O Lord, give me souls or take my soul"?

Christ died for "all men," and God is willing for "all men to be saved."

The same God who desires the salvation of the lost also provides the way – by prayer and preaching of the Word – **vs. 7**

How does this good news get out to a sinful world?

God calls and ordains messengers who take the Gospel to lost sinners.

Paul was such a messenger – a preacher

“Preacher” means to herald, proclaim, or speak publicly – one who gives out the Gospel

Whose responsibility is it to give this Good News?

The Bible says the Gospel is to be preached indiscriminately to all (Mark 16:15) – Go ye into all the world and preach the Gospel to every creature;

The water of life and the offer of divine mercy are extended freely to all (Rev. 22:17) – And whosoever will, let him take the water of life freely;

Christ is set forth as Savior for all to embrace (I John 4:14) – The Father sent the Son to be the Savior of the world.

Therefore the call to “come” is universal – salvation can sincerely and legitimately be offered to all.

That does not mean that all will be saved.

How graphically the atoning work of Christ (vs. 6) reveals to us the heart of God for the salvation of sinners!

That is why Paul refers to the atonement (in vs. 6) as the **testimony** by Christ **at the proper time**.

This thought precisely parallels Galatians 4:4-5, *“But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the law.”*

What does the Law do? Condemns us.

Every mouth may be stopped, and all the world may become guilty before God

For by the Law is the knowledge of sin.

Christ **gave Himself as a ransom** at exactly **the proper time** in God's redemptive plan. His redemptive work is the most eloquent **testimony** ever **borne** to God's saving desire for all sinners.

Evangelistic prayer for all men therefore reflects the heart of God, and honors Christ's work on the cross.

Let's look at this.

Vs. 1 – We are to pray

This is the will of God

God makes it possible

We are to proclaim

And where is this prayer taking place? – in church – in the church

Now, **vs. 8** – finishes the first section before we enter the next section on women.

It has become quite fashionable today to become creative and innovative in church worship

There is a lot of discussion on this matter.

We want to be very careful not to think that God is indifferent to how we worship.

It is in vogue to be very free and expressive in worship.

The thinking seems to be as long as you're sincere, the way of worship does not matter.

I don't think so!

It is true – there are certain things that we have liberty in – depending on the culture, congregation

There are some matters that could vary.

We are New Testament believers with a great deal of liberty, but we don't want to think that anything is appropriate in worship.

You go back to the Old Testament.

In Exodus 25-30, we have six chapters dedicated to detailed instruction on the tabernacle and priestly garments.

Chapters 35-40 – six more chapters record in detail that the workers were to follow the directions to the letter.

Leviticus 1-8 – detailed, intricate instruction on the sacrifices

How they are to be done

Where they are to be done

Leviticus 10 – two sons of Aaron – strange fire – God smote them

Leviticus 16 – then He gave explicit instructions to Aaron on the Holy of Holies and how he was to enter it

When we open the New Testament, God is still not indifferent to worship.

The Lord's Supper/Communion

I Corinthians 11 – it is indicated that it is possible to sin unto death by the manner in which we take the Lord's Table

God is not indifferent to these matters

There are certain things that are proper and appropriate and there are certain things that are not!

As we examine vs. 8, we want to remember that regardless of what the contemporary Christian culture is, this is the Scripture

And everything that we do (allow) in worship must fit within the spirit and the guidelines of the Bible

Liberal, conservative – No, we are fundamental

We find out from this passage

We find out that God is very concerned about what goes on in public prayer – about what is prayed for – about the heart – even about what people wear – vs. 9

God is still very concerned about our approach even though we have freedom and access to Him.

Next week, we will study vs. 8 in detail to see how we should pray in church.

Let us stand for closing invitation.

Are we praying for the lost?

Are we sharing the Gospel with the lost?

Do we have compassion for souls?

Are you saved? Have you come to the knowledge of the Truth?